

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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LONDON JEWS' SOCIETY.

EXTRACTS OF LETTERS FROM THE REV.
L. WAY.

Continued from p. 243.

Zolomyr, Friday, 29th March
(9th April.)

At Obrouch we found the Rabbi at his prayers in his room, where he stood in a corner praying in secret, while a few devotees were performing the same ceremony in an adjoining room. Being unwilling to disturb him, we returned to view the synagogue, which is a singular and ancient structure of wood falling quickly to decay. I observed to a respectable Jew who conducted us, that their synagogues were so old, that instead of repairing them, they had better go back and build their temple; to which he instantly replied, "I should be glad to go directly, and would leave my coat behind me to do so." This expectation and disposition is very general among them, and considering that Poland is to them a native land, would be surprising, if the Spirit which searcheth the heart had not said, "If I forget thee, O Jerusalem, may my right hand forget her cunning." On returning to the Rabbi and seeing the other side of him, (for before we had only seen his back, and that under a veil) we found that the veil was yet indeed upon his heart. He would not even look at the Testament: and the only excuse he could make was, that he had too many of his own books to read, to enable him to answer the questions put to him about his own law.

All the variety of character I have seen in different communions, convinces me of the broad distinction between nature and grace—that the true religion is a work of the Spirit of the Saviour on the soul of the sinner,—that, where this is wanting, orthodoxy in opinions and total ignorance of

salvation are nearly on a level, as to their practical operation on human characters. As Cowper has well said,—

"Of all that wisdom teaches, this the drift,
That man is *dead* in sin, and life a gift."

On the other hand, where this divine and inward operation is really commenced, personal communion finds no interruption from diversity of public ordinances. I have met with "devout Greeks" not a few, who are making rapid progress in the divine life; men who have "tasted that the Lord is gracious," and who have been awakened by national correction to give God all the glory of their temporal and spiritual deliverance. I have been highly edified by their conversation, and delighted by their sympathy of feeling for the salvation of Israel,—if the "*idem velle et idem nolle*," be the bond of friendship in the world, "*Εἰς Θεόν, μὴ πῆναι, ἐν βαπτίσματι*," are no less the links of that communion, which thousands profess to believe, and know no more of than the repetition of the words in a creed. I must also here acknowledge that in this part of my journey I fell in with a dignitary of the Catholic church, whose liberality of sentiment and enlightened views of Christianity, leave room to hope that Fenelons and Pascals are yet to be found in the pale of that communion. I conversed with him for several hours in Latin. The circumstances of the gentleman, at whose house we met, obliged us to sleep in the same room, and I pray God we may one day sleep together in Jesus our Saviour, and rise with him, as members of *that church of which he is the only head*. All churches, as well as all nations, kindreds, tongues, and people, will doubtless be found to possess many members who are worshippers in spirit and in truth. What I have suggested before as to the state of Christendom, refers to nominal pro-

fessors of whatever description; and, as to this numerous class, the church is yet in the wilderness; and surely the immense preparation which the wisdom of the Almighty has made for the restitution of his fallen creatures, and the stupendous machinery of redemption in the gifts of his Son and Spirit, must lead one to look for, and long after, and hasten the period when Christian nations will be nations of Christians, and the whole earth be filled with the knowledge of the Lord and of his Christ.

*Zytomyr in Volhynia,
31st March, (O. S.)*

The observations made above on the diversity of persons and places, has been fully exemplified in this provincial town. We have passed from a land of forests and swamps to a land of corn and vegetation; but in other respects Zytomyr is the very opposite of Minsk. There we had a Governor, a Master of Police, and a Lutheran, all ready to co-operate, and Jews crowding in shoals to our doors. Here all orders seemed to be paralysed. We arrived on the Jewish sabbath-eve and attended the synagogues, one of which was crowded to excess, and the most extravagant contortions of the body made during the service. I imagined these gesticulations to be expressions of sorrow for sin, but Solomon, who had seen them before, informed me they were paroxysms of joy for the return of the sabbath. As the best joys I ever heard of or experienced, are "unspeakable," and "the still small voice" has more of God in it than the storms and the tempests of human passions; I lay no stress upon these appearances, but I must say, that in this place at least, the Jewish sabbath bears testimony against the Christian. I walked out early on Sunday morning, and was surprized to see an immense market crowded by Poles bringing their goods from the country, and while a few devotees were crossing themselves and kissing pictures in the churches, the population were em-

ployed in their traffic, while police officers and dragoons were keeping order. This open violation of the Sabbath among the Gentiles is a great stumbling block to the Jews, who, though they scruple not to avail themselves of the occasion, naturally conclude, that Christians do not believe or respect the authority of a law, which they profess to be equally binding on themselves as on the house of Israel. The Governor being absent, my letter of introduction was opened by the Præses, or Chief Magistrate, who declined taking any part in the absence of the Governor; observing, that the Jews of this province were not so enlightened as those of Minsk, and that so novel an attempt might excite a tumult. The Police-Master told me there are 4,000 male Jews in this, and more at Berditchey, a town in the neighbourhood. Many are rich and respectable in appearance, but by all accounts they exactly answer the description in Isa. lvi. "They all look to their own way, every one for his gain from his quarter." Finding nothing was to be done through the help of constituted authorities, and deeming it improper to act in opposition to the Catholic Præses, we determined as a last resource to send out our Jewish factor with a specimen of the Testament, and offering to give a copy to any respectable Jew who would come for it, and shew he could read and understand it. In consequence of this notice, three immediately appeared, and gave satisfactory proof of their capacity and good disposition; and one of them himself explained what the Gospel meant to the others. Then came a venerable looking Jew, who said he was coachman to the Emperor, and drove him into Moscow at his coronation. He begged a copy for his brother, who was a scholar and a magistrate: and thus in the course of Sunday evening and Monday morning, twenty-one copies were distributed in this place. It is thus perfectly manifest, that there are Jews in all places ready to receive the Gospel,

and that the opportunity should be taken before Rabbinical or Papal persecution shut the door.

The situation of this town is singular and romantic; more like Clifton than any other town in England, as the river Teterov runs at the bottom of it through a broken defile, much in the same way as the Avon at Bristol, only more picturesque, because it is a running stream instead of a tide river. The churches stand on different hills, and there is a ruin of a Catholic cathedral, the spire of which was struck down by lightning and fell through the body of the building, and, as the report is, went in so deep, that the fragments could not be found by digging. The hour, perhaps, is not far distant, when the mighty angel will cast a stone into the sea, saying, "Thus, with violence shall that great city Babylon be thrown down, and shall be found no more at all."

Zytomyr, Monday, April 1—13.

Having written the preceding section, and being prepared to depart, I supposed that our business at this place was ended; the post horses, however, did not appear till 2 o'clock, and the whole morning was occupied in receiving Jews, who came in numbers to ask for books and make enquiries. They all behaved with the greatest respect and attention. Several of them were of the most respectable class; and one who volunteered his services in our cause, was a merchant who had assumed the Gentile dress, and seemed fully persuaded of the truth of Christianity, and the expediency of promoting the knowledge of it among his brethren. To this gentleman I entrusted seven copies of the Testament for the use of the Jews at Berditchey. He informed us that *the younger Jews in Poland are very generally disposed to receive instruction,—that it would be most readily received from English teachers,—*and that instead of wasting their time over the Talmud, which is "a science that leads to nothing," (to use his own words) they should be taught German,

Polish, or Russ, and made acquainted with the Scriptures, and books of elementary knowledge. He reprobated in the most decisive manner the existing custom of the Jews as to early marriages, by which boys of fourteen and girls of twelve are united at the discretion of their parents, and often without having seen each other previous to the ceremony. He gave us an introduction to a most intelligent Jewish physician, who fully agreed with him in opinion on the above points, and who also declared that he was himself a Christian, and he thought all candid and sensible Jews who read the Testament, must admit that Christ is the promised Messiah. These two gentlemen gave us many other useful hints, as to the best manner of conducting our cause, to which they most heartily wished success. Thirty Jewish families have been baptized in Zytomyr only.

Kier, April 4th.

All this city is properly Russian. The Jews are but lately established in it, and are regarded by the inhabitants in a less favorable manner than in the parts formerly belonging to the kingdom of Poland. They are not so numerous or of so respectable a class as those of Zytomyr and Minsk, but they have a synagogue, and several have of late embraced Christianity; and among the number two sons of the Rabbin, whose daughter is also baptized and married to a member of the Greek church. The old man accepted a Testament, and promised to read it when the Passover was over. His attention, poor creature, is too much fixed on the shadow to regard the good things set forth by it. It does not appear that there is much to be done for the Israelites in this place; and by all that we have heard or remarked, it seems that the northern provinces, especially Lithuania, hold out the best encouragements for a permanent and regular attempt towards their reformation. The Metropolitan, Serapion, with whom I have had a long interview, is much interested in the cause.

He told me he had taken every opportunity of speaking to Jews himself, and wondered that we had found such easy access, to the Rabbins especially, told him, *one reason* for this, probably, was our having the Testament in Hebrew; and when he heard that our stock was exhausted, he requested that he might have some sent from Odessa, to which place they are forwarded to be ready for our arrival. We could only carry a hundred copies, and they are all distributed between Smolensko and this city. This venerable man expressed the strongest hope of much good being done by education and the distribution of the Testament, and on parting gave us his benediction in a truly Christian and patriarchal manner.

WESTERN AFRICA.

CHURCH MISSIONARY SOCIETY.

By the latest intelligence from Western Africa, it appears that the Missionary Stations at Bashia and Canoffee have been abandoned. This measure has been found necessary in order to preserve the lives and the property of the Missionaries from destruction. Their situation had become perilous and their lives threatened in consequence of the slave trade which is carried on with increased violence. More than 3,000 slaves have been carried out of the Rio Pongas alone during the last twelve months. The cupidity of these wretched natives, stimulated by the more abandoned Slave Traders, has led them to oppose every benevolent plan formed and carried on at great expense for their own temporal and eternal benefit. Nothing can more strongly prove the degrading influence of the Slave Trade.

Yet while one part of these devoted shores, (says the Missionary Register) is driving away its best benefactors, another seems to be becoming anxious for instruction, and inquiring after the way of peace.

About the middle of April, (says Mr. Klein) I set out on a journey north-east, to preach in Native Towns, as I had long wished to do. I walked up to Debrian; and took Anthony, the Usher, and two other boys, with me. The Chief is a very friendly and intelligent man; and intending to make his town

my head-quarters, I sent my clothes and provisions thither by water, the country being at this time destitute of rice. Mr. Hutchinson, a mulatto man, the father of one of my scholars, residing there, I made his house my home.

On Saturday the 19th, I felt greatly perplexed to know how to proceed. While I was considering with some anxiety, M. Salia, the Chief, with some of his Book-men, called on me. He brought with him an Arabic Bible, and several Arabic Tracts, which I had given him. He expressed his high value for them, and said that they read them very often; but, as they did not understand them fully, they wished to have a person to instruct them. I told him, that if he would collect his people the next morning, about ten o'clock, I would speak to them. He seemed much pleased with my proposal; and the next morning, he, and several Book-men, and about eighty persons, attended; when I preached to them, under the Piazza, from the Ten Commandments. While I was addressing them closely on the subject of adultery, two persons withdrew. M. Salia and the rest afterward warmly expressed their thanks.

In the afternoon they collected again, when I explained to them the Parable of the Prodigal Son, and exhorted them to return to their Heavenly Father, from whom they had all departed.

I afterward pursued my journey through Seventeen other towns, among which were those of King Demba and the Chief of the Cabbys Susoos. In all these places I met with the greatest encouragement, and not the least opposition from any one. The Chiefs and the people uniformly expressed their thanks, and intreated me to come again next Drys. The Chief of the Cabbys was particularly urgent. He constrained me to stay with him two days, that I might preach again to his people; and intreated me to come again in the Drys, when he would collect more than a thousand persons. He said, "There some White people in this country, but they only come for trade: they never tell us what God says in his Book, or how we may be saved. If the times were not so hard, we would keep you here, to teach us." I was surprised at this; as I should rather have expected that they would stone me, because I spoke very plainly to them; for in that, and in every other town, after explaining each commandment, I addressed them closely, as, for instance, on the First Commandment: "You know in your own consciences, that you have broken this Law of God. You do not honour God: you do not pray to him: you do not thank him for what you receive from him. I have walked many miles in this country; but I have not seen any house built for the worship of God; while I have seen numerous houses to the Devil. You pray to him, and put your trust in gregees; and thus you serve the Devil, and not God; and if you die in this state, you must go to hell, and be tormented with him for ever." After having endeavoured, by this kind of application of each Commandment, to convince them of sin, I exhorted them to repent, and turn to God, and

set before them the love of God in Christ Jesus, and the hope of a holy and happy immortality.

Mr. Hutchinson accompanied me to most of these towns, and was very useful to me. He and my late interpreter assisted me in revising the Catechisms, of which I send you a copy; and they assured me that they are very correct. There were only three words which they saw necessary to alter.

On my way, I met with a Book-man, who seems in an inquiring state of mind. I preached in his house, and he accompanied me to several other towns. He afterward came to Gambier, and spent two days for the purpose of having the Christian Doctrine more fully explained to him. He professed to be determined to settle his affairs, in order to come to me, that he might improve himself in speaking English, and also learn to read it, and wishes to accompany me in my journey next Drys.

I arrived at home on the 17th of May, and set out south-west the 23d of the same month. I preached at Dalla-Samba's, a Susoo Chief, brother to Dalla-Mooda, on the Bullom Coast; at Mr. Samo's, and Mr. Hutchinson's, White Gentlemen at the Factory Island; and also at Mr. Leigh's, at my old residence, he having collected his people for this purpose.

On my return to Dalla-Samba, he observed to me, "We know what you say is true; and that it is the Word of God which you speak; and I, and my women, and people, are very much afraid about it."

I arrived at home June 3d, having preached at six towns; which makes, in the whole, twenty three towns. At several of them I preached twice. I addressed, in the whole, about 1600 persons; and conversed with many others, where the people could not be collected.

The weather had become so unfavourable, that I could not proceed further; otherwise I should have visited many more Bagoe Towns, and also the Sumbia Susoos about Wonkapong. If God spare my life and health, I mean to set out next Drys, as early as possible.

Since I returned, I have heard that wherever I have been, the people are very much afraid of God, and of his wrath, on account of their sins; and that they have agreed to keep the Lord's Day holy.

I shall send this by the first opportunity; but you will receive a more full account of this in my journal, which I shall forward to you after the next meeting in Sierra Leone.

King Demba appears very friendly. I believe M. Salia has persuaded him to give up the idea of asking ground rent.

I have reason to be thankful to God for the preservation of my life and health; and that every thing had gone on comfortably during my absence from home.

As there is such an opening for preaching the Gospel to the Bagoe People, and also to the Susoos, by whom they are surrounded; and as the Hon. Committee have expressed a desire to give up the School at Gambier; I think it my duty to endeavour to impress on the minds of such persons as are most friendly, the

superior advantage to be derived to the children and to the country from Day Schools established in the Native Towns: the children continuing to live with their parents. M. Salia and others have expressed their approbation of such a plan.

Cruelty and Superstition among the Bulloms.

In the following narratives, the tyranny and cruelty of Satanical delusions are affectingly displayed.

The first of these narratives manifests the influence of Divine Truth, in exposing the folly of Heathen Superstitions, and leading men to despise them, even where there seems as yet no change of heart, nor any clear discernment of the Gospel.

A young man in my employ (Mr. Nylander writes,) named Jem Kambah, attended pretty regularly on our family and public worship. Going, one day to visit his mother, she gave him two small smooth stones, which she had laid by for that purpose; telling him to wash them every day, and rub them with oil; and that then they would take care of him, and he would prosper: because these were two good Spirits; meaning, probably that they were representatives of good Spirits. "Mother," said he, "these are stones: how can they take care of me? I hear the White Man at Yongroo Pamoh telling us that God alone can help us, and that all our gregees are good for nothing. These stones can do me no good. I will look to God, and beg him to take care of me:" and thus their conversation turned into a dispute; and Jem threw the stones into the fire, as not worthy any notice.

This was a heinous sacrilege. His mother acquainting her friends with it, they reproved him; and told him, that, by thus acting, he would make the Devil angry, and would bring "bad palaver" upon the country. He assured them, however, that, from that time, he would pay no more attention to any of their country fashions; but would listen to what he heard at Yongroo Poomoh. They then asked him whether he thought himself a White Man, while attending prayers and public worship; and assured him, if he considered himself wiser than they, that they had means to show him who he was.

On a Sabbath Day, after Divine Service, Jem again went to see his mother; and met the people dancing, and trying some persons for witchcraft. He told them that it was the Lord's Day, and that they should not dance, but go to Yongroo Poomoh, to hear what the White Man had to say; "and then," he added, "you will leave off all dancing and witch palavers, which are nothing but the work of the Devil." This speech, together with the throwing of the stones into the fire, affronted them so much, that they threatened to punish him; "because," said they; "you spoil our country,

by making the Devil angry with us all." He was then requested to procure some rum, to reconcile the Devil for having thrown his representatives into the fire; but he refused.

The following morning he was summoned before the King; and was told that he had made a witch-gun, and had hid it in his house, on purpose secretly to kill or injure his inmate. Jem said, "I never saw a witch-gun, and do not know how to make one. He that told you this, did not speak the truth." He was urged to acknowledge it, and then the whole palaver would have an end. "No," said he, "I cannot tell a lie, merely to please you." He was called on to prove his innocence of this charge, by rubbing his arm with a red-hot iron, or by drinking red-water. "I am no fool," said he, "to burn myself with the hot-iron; and as for the red-water palaver, I shall look in my head first;" meaning that he would take time to consider the matter.

He came to me, and told me what charges they had brought against him; and wished to prove his innocence by drinking red-water. I told him that by drinking it he could prove nothing at all. "I will drink it," he said, "to clear myself, and to bring my family out of the blame; and I hope God will help me." I advised him to pray, and to consider well what he was going to do. His mother and several other friends urged him to confess, and thereby to avoid the drinking of the red-water; but he always said that he was innocent, and would not tell a lie.

As he was determined to undergo the trial, he was then advised to go to a distant place to drink the water, lest some bad people should bewitch his red-water, and he would be found guilty. "No," said he, "I will drink it here, before the face of mine enemies; and if God helps me, no witch nor Devil can spoil my red-water."

The time was appointed. Jem was closely examined, and exhorted to speak the truth, or else the red-water would kill him. A day before the trial, he was confined; and persons of both parties, his friends and enemies, questioned him, and urged him to confess every thing that he had done evil. At last the day came: he was carried to the place of execution, stripped of his clothes, and had some plantain-leaves tied round his waist. About 2 tea-spoons' full of white rice had been given him in the morning: if he threw up this rice with the red-water, this was to prove him innocent! Jem now ascended the scaffold, and drank eight calabashes full (about four quarts); which quantity was administered to him as fast as he could swallow. He threw all up again, together with the rice which he had eaten in the morning; but before he could get down from the scaffold, he fainted. Now it was said, that, though he had vomited, as requisite to clear himself of the crime of which he had been accused, yet there must be some witch-palaver left in his belly; because the Devil wrestled with him, and almost killed him (meaning his fainting). He was then requested to drink the water again, to clear himself of

what had remained in his belly. "No," said he, "I drank merely to please you, and to shew that I am no witch; but if you still think I am guilty, take me before your 'Sengha,' and let him kill me if he can."

A few days after the trouble, he came to work again; and the King now going to Port Loco, to settle some country palavers, the business was dropped; but Jem did not seem so serious, nor did he so regularly attend family worship, as before. I spoke to him on the subject; but he did not listen much. He continued, however, in the service of the Settlement.

A considerable time after this, a reputed Witch came to my house for protection. This was no other than Jem's wife. I told her not to shew herself about the house, till I had inquired into her matter. I found that Jem's sister had been afflicted with the head-ache for a couple of days; and that his mother, still bearing in mind the wickedness of her son in throwing the two stones into the fire, accused his wife of having, by witchcraft, brought this head-ache on her daughter; and it was said that Jem also had his witch-gun loaded, to shoot somebody.

Having occasion to send my canoe to Sierra Leone, Jem being in my employment, rowed the canoe, and was wise enough to take his wife with him, and neither he nor she returned. About a week after they were gone, a woman died of the small-pox; when it was said that Jem left his witch-gun loaded in some secret place, and that it had killed the woman. Had they been here, both he and his wife would have been very cruelly treated.

(To be continued.)

METHODIST MISSION IN CEYLON.

From the London Methodist Magazine.

Extract of a letter from Mr. W. M. HARVARD, dated Columbo, Dec. 8, 1817.

I rembemer our respected Dr. Cooke, when recommended by a worthy friend to take our materials for establishing Native Schools, replied, with his usual warmth, that *his* Missionaries should not become Schoolmasters.

The Doctor was right, according to his then views; but had he seen India, he would have changed as we have done: I have great pleasure in acquainting you how gracious the Lord has been to us with respect to our Schools; and lest any of our dear people should think that we are losing sight of conversion, and getting into a mere worldly-wise system of education, it is to be noted, as a remarkable fact, that our second School for the natives has already produced us a most zealous

local preacher, a charming Cingalese lad, as simple as Nathaniel, and as zealous as Peter. His talents were brought into exercise by being made Master of Colpetty School. He is truly converted to God, and walks in the comforts of the Holy Ghost. I have a great affection for him, and so would you if you knew him.

Here is *one* important effect of our Schools; another is no less important. By his zealous and pious spirit several of his scholars have been convinced of sin, and brought into the ways of piety. He meets a class of more than twenty Cingalese children in the School house every Wednesday evening; all these children lead Christian lives. Many of them are already in a measure enlightened in the knowledge of Divine things: some of them pray extempore in Cingalese with artless fluency, and some enjoy the consolations of religion. Neither brother Clough nor myself have thought it prudent yet to interfere with them, lest they should be tempted to spiritual pride, by being noticed above their school-fellows. But they go on; and I have the pleasure to inform you, that these boys have, of themselves, established three prayer-meetings in this village, at three of their parent's houses; where they go, and sing and pray together with the utmost simplicity; and the change in their spirit and conduct is so evident to their parents that they do not oppose their proceedings, though completely novel to them; and some even join with them in their little meetings.

This, I think is remarkable. If after labouring at our schools for three or four years, we had begun to observe the minds of the natives open to the things of God, it would have been as much as we could have rationally expected; but the Lord has exceeded, and even anticipated our expectations; it is not yet nine months since the school was begun, and the Lord has put his seal of approbation to the work, and out of the mouths of babes and sucklings he hath ordained and perfected praise. Shall I surprise you still more? The school-mistress of the same school, though be-

fore likewise a very virtuous and upright young woman, has imbibed the spirit of piety; and a few of the girls are under the same influence. They meet in a class on Monday nights regularly; and I cannot doubt that what little they have of religious principle is truly genuine. Much, of course, cannot be expected from such young Christians; but we see enough to recognize the hand of God, and adoringly to persevere in his work.

AMERICAN BAPTIST MISSION.

From the American Baptist Magazine.

Extract of a letter from Mrs. NANCY JUDSON, to a Lady in the vicinity of Boston, dated

RANGOON, Aug. 20, 1817.

It is now four years that we have resided in this country; and though no Burman has renounced idolatry and embraced the religion of Christ, yet the seed is beginning to be scattered in a still, quiet way, which may spring up and bear fruit in some future time. Burmah presents a field for vast, unbounded usefulness! But neither revelation, nor the experience of ages, warrant us to expect immediate success. What nation has changed their gods in a day? What nation so far advanced in civilization as the Burman has renounced their system of religion at the first mention of a new one? We are not to look for miracles, but we are warranted to expect the accomplishment of those ends, which God in his wise providence has connected with a steady, persevering use of means. We are firmly persuaded that the country of Burmah will eventually become Christian—that the way is now preparing, the seed sowing; but how long before the harvest will be ripe, we leave for God to determine.

It has been Mr. Judson's object to get well grounded in the language, and to do some preparatory work for the benefit of future Missionaries, before he made a formal disclosure of his design to the king. We have not by any means taken pains to keep our object secret; on the contrary,

we have improved every opportunity to communicate religious truth to those Burmans who have visited at the mission-house. This we have considered as the path of present duty. Since Mr. Hough's arrival, he has printed a tract of considerable length, being a view of the Christian Religion, which Mr. Judson had previously composed; and also, a small Catechism for children, and Matthew's Gospel.—These are in circulation, and are well understood by those who read them. Many have called at the mission-house to inquire more particularly into the new religion. But we have frequently observed in these enquiries a fear lest others should discover their inclination to enquire. Sometimes, when two or three intimate friends have been seriously engaged in conversing on religious subjects, others, with whom they were not acquainted, called at the same time, they would be silent and take their leave. This makes us feel the importance of trying to obtain the patronage of government. In a few months, Mr. Judson will complete a Dictionary of the Burman language; after which, he will perhaps go up to Ava, the residence of the king. O my dear Mary, if we were *convinced* of the importance of missions before we left our native country, we now see and feel their importance, as well as their practicability! We could then picture to ourselves the miserable situation of Heathen nations, but we now see a whole populous empire, rational and immortal like ourselves, sunk in the grossest idolatry, given up to follow the wicked inclinations of their depraved hearts, entirely destitute of any moral principle, or the least spark of true benevolence. Let the pleaders of the native innocence and purity of Heathen nations, visit Burmah. Their system of religion has no power over the heart, or restraint on the passions. Though it forbids, on pain of many years' suffering in hell, theft and falsehood, yet I presume to say, there is not a single Burman in the

country, who, if he had a good opportunity, without danger of detection, would hesitate to do either. Though their religion inculcates benevolence, tenderness, forgiveness of injuries, and love of enemies—though it forbids sensuality, love of pleasure, and attachment to worldly objects, yet it is destitute of power to produce the former, or subdue the latter in its votaries. In short, the Burman system of religion is like an alabaster image, perfect and beautiful in all its parts, but destitute of life. Beside being destitute of life, it provides no atonement for sin. Here also, the gospel triumphs over this and every other religion in the world. This is the grand difference—this makes the gospel good news indeed, to the heavy laden, sin sick soul. O my dear Mary, how precious does Christ appear, when conversing with these Burmans, and how one longs to open their blind eyes, that they may behold his preciousness! But this is the prerogative of God alone; and if he has any dear children here, any chosen ones, whose names are written in the Lamb's book of life from the foundation of the world, he will open their eyes, he will shew them his glory, he will compel them to come in. How interested would you be, could you meet with my little society of females on the Sabbath. Interested I say—yes, you would be interested if it was only from this circumstance, that these poor idolaters enjoy the means of grace, and sit under the sound of the gospel. I have generally fifteen or twenty. They are attentive while I read the scriptures, and endeavor to teach them about God. One of them told me the other day, that she would not think of giving up a religion which her parents, her grand-parents, &c. &c. had embraced, and accepting a new one of which they had never heard. I asked her if she wished to go to hell, because her progenitors had gone there? She replied, if, with all her offerings and good works on her head, (speaking in their idiom,) she must go to hell, then let her go.

I told her if she went to hell, after having heard of the Saviour, her very relations would contribute to torment and upbraid her, for her rejection of that Saviour of whom they had never heard, and that even she herself would regret her folly when it was too late. If I do, said she, I will then cry out to you to be my intercessor with your God, who will certainly not refuse you. Another told me, that she did believe in Christ, and prayed to him every day. I asked her if she also believed in Gaudma, and prayed to him. She replied, that she worshipped them both. I have several times had my hopes and expectations raised by the apparent seriousness of several females, as Mr. Judson has in regard to several men. But their goodness was like the morning cloud and early dew, which soon passeth away. Four or five children have committed the catechism to memory, and often repeat it to each other.

BRITISH AND FOREIGN BIBLE SOCIETY.

EXTRACTS OF CORRESPONDENCE.

From the Report of the Netherlands Bible Society, delivered July 2, 1817.

Of the various Auxiliaries, which have all, more or less, vied with each other in a holy emulation, that at the Hague is exhibited, as reaping the richest fruits of their unwearied exertions. Its members and contributions have increased; copious contributions of the Scriptures have been made, and a truly Christian Spirit has manifested itself in all their proceedings.

Rotterdam is highly commended for its essential services rendered to the cause, and for the impulse its Bible Society has given to every work of Christian Benevolence.

Utrecht has liberally distributed to the necessitous, and instituted periodical inquiries, which have proved highly useful. Thus, (continues the Report) the Bible Societies prove a blessing, both to our country and to Christianity at large.

Amsterdam continues its vigorous attention to the work. The prisons

are provided with the word of God; and under the superintendence of Count Styrum, the Scriptures are likewise dispensed to the military.

The Report thus concludes:—

Let our zeal be pure; let us lay aside every private view, and look to the glory of God alone! May revealed truth rise in estimation, and human wisdom be less exalted, and the blessing of God will rest upon our endeavours. Let every Society, every director, every Member, build upon the only foundation that has been laid; but let them take care how they build, 'for every man's work shall be made manifest.'

From the Monthly Paper containing the Transactions of the Russian Bible Society, on the 24th Feb. 1818.

The Director of the Auxiliary Bible Society in Kurmashsk, reports, that, having presented a Bible and a Testament to a peasant and a soldier, both extremely poor, a wish had thereby been excited among many of the country people, to offer their contributions in money, of which 25 rubles were collected in the church. On this occasion, a little girl, seven years old, an orphan, presented to the minister ten copecks, requesting that the Rev. Gentleman would not take it amiss that she offered so very little, but she had no more to give; and that this trifle was a present from her god-mother on her baptismal day.

A correspondent in one of the Branches of the Russian Bible Society, writes, among other things, as follows: "It is to be lamented, that the copies of the Holy Scriptures have not yet been received here. We have excited a thirst, but we want the means of satisfying it. Four years ago our Depository was full of Bibles, but we had no customers; now it is quite the contrary. We have but few Bibles, and many applicants, whom, after repeated enquiries, we are reluctantly obliged to put off to a future period. The poorer the people are, the more willingly they bring forth their mite; and the less cultivated they are, the greater is their de-

sire for the Scriptures, and the instruction they contain. Of this we have daily experience.

The correspondent of the Society at Minsk, on announcing the receipt of the Bibles sent thither, expresses himself as follows: "I ought to have written to you earlier, to which I wanted no incitement; but before I received the Bibles, so very little business of moment was transacted in the meetings of our Committee, that I could not communicate to you, or your Society, (which is hardly capable of viewing, from its great theatre of action, all the wonderful occurrences around it,) any thing of an interesting nature. We were, in fact, I may say, at a stand, still hoping for the accomplishment of our wishes. But being now rich in the *treasures of Salvation*, we may proclaim the kingdom of God in various tongues. It is remarkable, that even Jews have purchased the New-Testament."

From an anonymous writer in the town of Mosur, the following letter has been received: "That the Gospel of Christ our Lord may be proclaimed among all nations, we offer, with reverence, the inclosed mite of 100 rubles, in silver, in aid of so benevolent an Institution, and exclaim in the consciousness of our unworthy hearts, 'We make an offering of thine from thine; from all and for all.' We promise, as we are in duty bound to do, as Christians, in honor of God who blesses our undertaking, to make an annual remittance of 100 rubles, and in the same coin, to the Committee of the St. Petersburg Bible Society. We do not sign our names. They are known to the Omniscient whom we serve, in whose hand is the book of life. He says: 'Without me ye can do nothing.' To him alone be glory, honour, praise, and thanksgiving, from eternity to eternity."

GENERAL ASSOCIATION OF MASSACHUSETTS.

The General Association of Massachusetts Proper, convened at Middlefield, June 23d 1818.

Among many other important transactions of the Meeting, we notice, with much satisfac-

tion, the formation of a Domestic Missionary Society for the State. From the good already produced by the Domestic Missionary Society of this State, we are satisfied, that nothing can have a more direct tendency, to secure the harmony, and promote the general interest of the Church at large. To neglect the order and welfare of our churches at home, while we are sending missionaries abroad, would be as impolitic, as for a weak prince to extend his foreign conquests, while his own dominions are left to be invaded and broken down. The *children of this world*, know that such management would bring ruin to the State.

CONSTITUTION OF THE DOMESTIC MISSIONARY SOCIETY FOR MASSACHUSETTS PROPER.

1. The Society shall be called the *Domestic Missionary Society of Massachusetts Proper*.
2. It shall consist of the members of the General Association of Massachusetts Proper for the time being, and of such other persons as shall either be duly elected, or subscribe the requisite sum for constituting membership.
3. The object of the Society shall be to assist needy churches and parishes, and waste places within the limits of Massachusetts Proper.
4. Any person may become a member of the Society by subscribing *two dollars*, to be paid annually; and any person a member for life, by paying into the treasury, at any one time, *twenty dollars*.
5. The Society shall meet annually on Thursday in the week of the annual meeting of the General Association of Massachusetts Proper, at 9 o'clock, A. M.
6. Beside the Moderator and Clerk of the annual meeting, who shall be the same as the Moderator and Secretary of the General Association for the time being, the officers of the Society shall be *twenty four Directors*; *twelve* clergymen and *twelve* laymen, a Secretary, a Treasurer, and an Auditor; the two last always to be laymen, all of whom shall be chosen by ballot at the annual meeting.
7. The Directors shall meet annually at the time and place of the meeting of the General Association, and at such other times and places, as they shall appoint; and may adopt such rules, and appoint such Committees, as they may judge conducive to the object of the Institution. And it shall be their duty to devise means for the support of missions, to appoint, instruct, and, if necessary, to recall missionaries, and prescribe the places where they shall labour; to fix the compensation of missionaries, and to pay them by orders on the Treasurer; and generally, to adopt such measures, from time to time, as they shall judge expedient for carrying into effect the objects of the Society. They shall make report annually to the Society of their proceedings.
8. The Treasurer shall take charge of the funds of the Society, managing them, and keeping his accounts under such regulations, as shall from time to time be prescribed by the Directors.

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9. The Secretary shall faithfully record the proceedings of the Directors, and in their name correspond with those persons who may have business to transact in connexion with the Institution.

10. This Constitution shall not be altered, except at an annual meeting of the Society, and with the concurrence of two thirds of the Members present.

Per order of the Committee.

JEDIDIAH MORSE, *Chairman.*

OFFICERS.

Directors.....(Geographically arranged,)

Clergymen.—Rev. Alvan Hyde, D. D.; Rev. Theophilus Packard; Rev. Henry Lord; Rev. John Keep; Rev. Samuel Osgood; Rev. Joshua Crosby; Rev. John Fisk; Rev. Jedidiah Morse, D. D.; Rev. Samuel Worcester, D. D.; Rev. Sereno E. Dwight; Rev. Richard S. Storrs, jun.; Rev. Oliver Cobb.

Laymen.—Joseph Woodbridge, Esq.; Col. David Mack; Hon. Ezra Starkweather; Nathaniel Smith, Esq.; Hon. John Hooker; Col. Israel E. Trask; Gen. Salem Towne, jun.; Hon. Nehemiah Cleveland; Hon. William Reed; Deacon Samuel H. Walley; Henry Gray, Esq.; Hon. Edward H. Robbins.

Rev. Thomas Snell, *Secretary,*

Josiah Dwight, Esq. *Treasurer.*

Hon. Jonathan H. Lyman, *Auditor.*

N. B. A meeting of the Directors is to be holden at Northampton, on the 3d Wednesday of October next, at 3 o'clock P. M. at the house of Mr. Theodore Lyman.

We make the following extracts from the minutes of the General Association.

Resolved, That this Association rejoice in the establishment of the Connecticut Asylum for the education of deaf and dumb persons, and would ascribe humble and fervent praise to the Giver of every good and perfect gift, for having crowned with such signal success, the efforts already made to communicate moral and religious instruction to a portion of that unfortunate class of our fellow beings. They very cordially recommend the Asylum to the patronage of the Christian public, and to their pecuniary aid especially; that the benevolent objects of this institution may be more effectually accomplished.

A communication having been received from the General Association of Connecticut, and considered—*Voted,* That the Rev. Drs. Worcester and Hyde, and the Rev. Thomas Snell, be a Committee, to meet the Committee of the General Association of Connecticut, with such other Committees as may be appointed by other ecclesiastical bodies in N. E. with which we are connected, at Northampton, on the 3d Wednesday of October next, at 10 o'clock, A. M. for the purpose of inquiring whether any, and if any, what, method can be devised, in which these bodies may more effectually co-operate, or in which there may be a more general and effectual co-operation for the advancement of the Redeemer's kingdom.

Voted, That the next meeting of this Associ-

ation be in Pittsfield, at the house of the Rev. Heman Humphrey, on the 4th Tuesday of June 1819, at 5 o'clock P. M. and that the Association of Salem and Vicinity be requested to appoint the preacher.

The Committee appointed "to prepare a summary report of the state of religion," &c. read their report, which was accepted, and is as follows.

The Committee appointed to take minutes, and prepare an account of the state of religion within the limits of the General Association of Massachusetts Proper, and of other bodies in connexion with it, beg leave respectfully to submit the following.

REPORT.

It has been the painful duty of the friends of the Redeemer, even in the purest times, to mourn over the iniquities of the openly impenitent, and the coldness and failures of professing Christians. In this favored section of the church, and in this eventful and prosperous period, there is much to excite emotions of grief. The church has survived her conflict with infidelity, and is rising upon its ruins; but her warfare is not yet accomplished. There is within our limits a manifest and lamentable departure from the truth, and error in its various forms, is assiduously and successfully propagated. Some cherish a hope of impunity in a course of habitual transgression, saying, "We shall have peace, though we walk in the imagination of our hearts to add drunkenness to thirst;" others "deny the Lord that bought them, and count the blood of the covenant an unholy thing." Such opinions affect the heart and practice. Under their deceptive influence, some substitute a general decency of behavior, in the place of vital and experimental religion; and others abandon themselves to pleasure and vice. These evils, it is believed, are not increasing; but their existence furnishes an occasion for sorrow. Many profane the holy Sabbath, or degrade themselves, and distress and ruin their families, by intemperance; and still greater numbers, habitually neglect family worship, and the public ordinances of religion. It is also much to be lamented, that many of the churches, in-

stead of exhibiting that elevated and fervent piety and faithful discipline, which would render them "terrible as an army with banners," are yielding to a spirit of worldliness and lukewarmness, which furnishes the enemies of the Lord with too much occasion for reproach, and triumph, and blasphemy. And we remark with painful sensibility, that some churches and parishes, once favored with public religious instruction, are suffering "a wasting famine," not of bread, but "of hearing the word of the Lord." In these wastes of Zion, ignorance, error, profaneness and infidelity are prevalent; for "where no vision is, the people perish." They present a claim, not to be resisted, to the tears and prayers and charities of the benevolent.

These are some of the dark traits in the religious character of this portion of the Lord's vineyard. They are not to be concealed: they are known and read of all men: and they fill the hearts of Christians with concern and anguish. Should this state of things continue, fearful must be the condition of many around us.

But we hasten to present the cheering features, in the complexion of the churches within our bounds, which can be recognized with no other feelings than those of devout and admiring gratitude and joy.

The past year, though not marked with such extensive revivals of religion, as have on some occasions imparted a peculiar interest to the reports presented to this body, has afforded much evidence, that the Lord hath not forsaken us, that our God hath not forgotten to be gracious. The towns of Richmond, Lanesborough, Hinsdale, Greenfield, Royalston, Ashburnham, Princeton, Holden, Wendal and Westminster, have been blessed with a season of refreshing from the presence of the Lord. Encouraging tokens of seriousness and deep attention, have recently appeared in Danvers, Lynn, Beverly, and especially in Marblehead. The spirit of prayer has been poured out upon the churches, and many have become the subjects of deep religious

impressions, and considerable numbers have been hopefully brought to the knowledge of the truth unto salvation. Not a small number of our churches are now rejoicing in the precious fruits of copious out-pourings of the Spirit in past years. It is stated, that but few instances of defection have been noticed. The hopeful converts, many of whom are from among the youth, continue steadfast in the faith, and adorn the doctrine of God our Saviour. The monthly concert of prayer, excites a deep and lively interest, and is devoutly and generally attended. Our adored Redeemer, "walketh in the midst of the golden candlesticks, and holdeth the stars in his right hand."

Increased and systematic attention has been paid, the past year, to the religious instruction of children and youth. Sabbath schools have been opened in many places, and crowds of children, both of the rich and of the poor, have been collected on the Lord's day, and instructed in the Holy Scriptures. With no ordinary feelings of approbation, we hail this happy expedient, as one that promises great good to the rising generation. It has already excited the attention of parents, to that ancient, but much neglected precept, "These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

The liberal are devising liberal things. If the pulse of holy charity is not as yet excited to the elevated standard of Christian duty; if some, through ignorance, and others through covetousness, "withhold more than is meet," still we have witnessed a liberality, which merits our grateful commendation. Missionary, Bible, and Education societies receive increasing patronage. And not a small number of associations more limited in extent, but not less active, some of males and more of females, are lending their aid to various objects of religious charity. The

munificence of the Christian public has enabled the Board of Commissioners for Foreign Missions, to pursue a system of efficient measures, for diffusing the light of holy truth among the perishing heathen. Thirteen of our brethren are actively and ardently engaged as missionaries, at different stations, and on different continents, in this holy, self-denying, and glorious work. The smiles of heaven have attended their steps. More than eight hundred children are instructed in the missionary schools. From the Cherokee nation, we have received the gladdening intelligence, that a number have become subjects of serious impressions, and five have been introduced into the church, as the first fruits of the Gospel among these Gentiles.

"The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." In this connexion we would notice with heart-felt gratitude the smiles of Zion's God upon efforts to prepare young men for the ministry. The Theological Institution at Andover, founded in unexampled liberality, endowed with ample resources, enriched and watered with the prayers of the faithful, is commended to the affections of the church, by the conspicuous success of its operations. From this seat of sanctified science, about one hundred and sixty young men have gone forth to the work of the ministry, and eighty-two, its present number of members, are preparing to follow them. In Williams's College, nearly one half of its students, about ninety in number, are the hopeful friends of religion. The American Education Society is furnishing aid to upwards of one hundred and thirty beneficiaries, in the different stages of their studies. Upon the success of these Institutions, the dearest interests of the church are suspended. They are fountains, whose streams shall make glad the city of our God.

Within the bounds of the General Assembly of the Presbyterian Church, the interests of the Redeemer's kingdom are advancing. Precious and in-

teresting revivals of religion have blessed a number of the churches.—The monthly concert of prayer is generally observed. Missionary labors have been attended with animating and extraordinary success; and many new congregations and churches have been recently established. Sabbath schools, and Bible classes are very generally encouraged, and commendable attention is paid to the rising generation. The Theological Seminary at Princeton is stated to be in a flourishing condition, and has fifty students preparing for the work of the ministry.—The General Assembly have earnestly recommended, that special attention be paid to the instruction of slaves and people of color; and a school has already gone into successful operation, under the care of the Synod of New-York and New Jersey, the exclusive object of which is to educate men of color of hopeful piety and talents, with reference to their becoming preachers among their brethren. These measures, it is believed, will elevate the character of this unfortunate and degraded portion of the human family, and prepare them for their ultimate emancipation; an event which, we would earnestly hope, is not far distant.

In the State of Connecticut, harmony prevails among ministers and churches, and religion has revived in several places. The heathen school in Cornwall, though in its infancy, promises to become a "light to lighten the Gentiles." The Asylum for the deaf and dumb, excites a delightful interest among the friends of religion, and of man. It has introduced an unfortunate class of community to the felicities of social life; and what is more, infinitely more, to a knowledge of their Saviour, and the method of salvation. The Domestic Missionary Society have been evidently blessed in their efforts to build up the waste places of Zion. Yale College is in a flourishing state: and charitable objects receive prompt and liberal support. "To do good and to communicate," is the character of this privileged section of the

church. "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the vallies are they spread forth as gardens by the river's side, as the trees of light aloes, which the Lord hath planted, as cedar trees beside the waters."

No delegation was present from New-Hampshire; but from a correct source of information, we learn, That "revivals of religion, powerful, and resulting in the hopeful conversion of considerable numbers, have claimed the gratitude, and encouraged the hearts of both ministers and private Christians; and that God has been pleased to call in from the world the greatest proportion of converts from among those, who in their infancy received the seal of baptism."

From our Brethren in the state of Vermont, we have received intelligence of a very interesting character. Upon many of the churches the Holy Spirit "hath come down like rain upon the mown grass, as showers that water the earth." Hundreds of hopeful converts have been gathered into the bosom of the church. Christians, in that "field which the Lord hath blessed," may adopt the inspired expressions, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

On the whole, though we find much in our country and in our guilty world to fill us with concern and sorrow, we certainly find very much to inspire us with hope and joy; and to encourage us to action. The prayers and efforts of Christians are accompanied with special tokens of the divine blessing. The church is increasing in stability, beauty and strength. "She is enlarging the place of her tent, and stretching forth the curtains of her habitations." Every friend of this divine and inspiring cause, we would address in the comforting language of the prophet, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof

shall ever be removed, neither shall any of the cords thereof be broken. But there, the glorious Lord will be unto us a place of broad rivers and streams. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us."

Per Order,

TIMOTHY M. COOLEY, *Chair'n.*
June 26, 1818.

REVIVALS OF RELIGION.

BENEFIT OF RELIGIOUS PUBLICATIONS.

Mr. Editor.—I have within a short time past labored in different parts of the State of Ohio, as a Missionary, and have witnessed some very pleasing occurrences, and some which were peculiarly painful. In the town of Braceville, Trumbull County, a pleasing work of Divine grace has lately commenced, and some have been hopefully brought out of darkness into marvelous light: and numbers appear to be under genuine conviction for sin. Also in Granville, Licking County, an awakening has commenced under the ministry of the Rev. Timothy Harris. When I was at that place appearances were very favorable. O that the Lord would abundantly water the beloved vine which his own right hand hath planted in the wilderness, and cause that great additions may be made to the church of such as shall be saved. Surely there is great need of a revival of religion in all our new settlements. I doubt not but there are many of your readers who are desirous to do something to benefit their brethren in the wilderness. Some have already done considerable; but those who have been the most active have it in their power to do much more than they have done. I have been astonished when visiting different parts of the new settlements, to witness the profound ignorance among many, of the wonderful events which are now taking place in the world in favor of Zion. Ask these people, and many of them professors of religion too, Do you take any religious publication? they will answer

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no. Endeavour to set before them the importance of such publications, and the rich treasures which they contain, and the benefit which they and their families would receive from them, they are ready to stare and wonder what is meant. I have no doubt but many who refuse to take religious News-papers, do it because they are perfectly ignorant of their precious contents.

I would now submit to your benevolent readers a new method of *doing good*. Let those who are every week feasted with the religious intelligence which they read from different parts of the world, remember their brethren, who perhaps have never seen a religious publication, and know not what is meant by the term. Let Societies be formed whose object it shall be to send occasional numbers of different religious publications into every town in the United States. It is presumed that every pious Editor will be willing to furnish such Societies with his paper at first cost, to be distributed as religious tracts. It would be very convenient when an Editor has an important subject or essay in type, to strike off an addition of hundreds or thousands, and send them wherever he wished to have his paper circulate. I am aware that many persons who have an abundance of the good things of this life, and may if they will, do much good, have not a just sense of the importance of distributing religious tracts. Could every Christian realize the importance of these silent messengers in the new settlements, I believe there would not be a single family or individual who is willing to carry and distribute them, but would be amply supplied. I have at different times had the happiness of distributing many hundreds of religious tracts, and I can assure you, Sir, I have often witnessed the most peculiar interest, and lively gratitude in those who have received them. Let religious Tract Societies go on in their benevolent work. Let every one of Zion's Traveller's be furnished with religious tracts, that he may do good to all men as he may

have opportunity. "Every man is a friend to him that giveth gifts." Let every Missionary be furnished with a supply of suitable tracts, and his means of doing good will be greatly increased. Let every one who loves the Lord Jesus Christ in sincerity, manifest his love by doing good to his fellow-men. "*By their fruits ye shall know them.*"

A MISSIONARY.

REVIVAL OF RELIGION AT SEA.

From the Newburyport Herald.

Extract of a letter from a young man on board the ship Independence, to his friend in Newburyport, dated,

CALCUTTA, April 30, 1818.

The Missionaries* who came out with us, appear to be amiable persons: they converse more upon experimental religion than the sentiments of different sects.

Our crew, the first part of the passage, were apparently steady and fond of reading. Nothing particular occurred until about the 10th of February, when one of our sailors, (a native of Scotland,) who has been, according to his own confession, addicted to every vice that is common among sailors, in his 8 o'clock watch below, about 5 minutes in bed, thought he saw the person of our Saviour by him, with out-stretched arms to receive him, and then disappeared. It affected him much; it seemed to be instrumental in the hand of God of bringing him to serious reflections upon his past life, and we trust it proved a deliverance of his soul from the power of sin and Satan into the liberty of the sons of God. This change put a new song into his mouth, even praise to that God who had brought him out of nature's darkness into his marvellous light, upon which he could not hold his peace, but in a wonderful manner spake of the things God had done for him to those around him. This gave them serious thoughts concerning the state of their immortal souls. About

* Messrs. Colman and Wheelock, of the Baptist connection, who sailed from Boston last Dec. on a Mission to India.

the 20th of February, an uncommon seriousness appeared among the sailors—at 7 o'clock in the evening one of the sailors desired me to request one of the Missionaries to come and pray with them. Both Missionaries came, and found all the sailors, except the man at the helm, in floods of tears, crying out, with the convicted jailor, 'What must we do to be saved?' O! delightful sight, to see the out-casts of all nations falling down at the feet of the cross, begging for mercy from a crucified Redeemer. They embrace every opportunity to tell the gracious dealings of God to their souls, exhorting one another to attend to the things that belong to their eternal peace and happiness. About 7 or 8 have received sealing manifestations of the love of God to their souls. This indeed must be the work of the Holy Spirit. Backsliders, who have long strayed from their Maker, are turning from the error of their ways, and finding peace to their souls through the blood of Christ.

From the Boston Centinel

DEAF AND DUMB INSTITUTION.

We have entertained an exalted opinion of the usefulness, as well as benevolence, of the Institution at Hartford in Connecticut, for the education of the Deaf and Dumb; and we have now before us a letter from one of the young pupils, which furnishes a strong proof not only of the capacity of the deaf and dumb to receive general instruction, but of the skill and assiduity of the instructors in this excellent academy. We have obtained the consent of the parent to whom the letter was sent, to publish it; and shall only further remark that the chirography is very neat and uniform, that there is not in the whole letter but one deviation from correct orthography.

Hartford, Aug. 1, 1818.

MY DEAR PARENTS,

I received a letter from you: it gave me much pleasure to hear from you. I am still well but weak. When you write me tell me what I shall do when I leave the asylum. I love you very much. We learn morning and afternoon—we improve by degrees. I begin to have an idea of the creation of the world, and of God and Jesus Christ. Mr. Clerc gives a religious lesson every Saturday. He tells us about Adam and Eve, Cain and Abel, the

deluge, Noah, the tower of Babel, Abraham, Isaac, Jacob, Joseph, Moses, Saul, David, Solomon, Mary and Joseph, the birth, childhood, miracles, death and resurrection of Jesus Christ. We have had many Deaf and Dumb. We are forty-seven pupils, twenty-five male and twenty-two female. How do you do? I love my little sister very much. Will you tell her to write to me soon? I believe you are in good health. I am very glad to write to you, and hope you will answer me. George H. Loring is very well. I always think of you. We had hot weather during many days. There were some sick deaf and dumb in the asylum, but thanks to God, they are all well now. I have written to Mr. Abel Cushing. Mr. Wadsworth has gone to New-York last week. I still pray to God. I love Jesus Christ. Mr. Gallaudet expects to go to Ballstown with Loring to drink spring water. They will set out next week, and return in twenty days. Mr. Clerc stays with us.

I am, my dear parents, your affectionate son,

WILSON WHITON, JR.

Capt. Wilson Whiton, Hingham, Mass.

REFLECTIONS ON A SABBATH EVENING.

The day is past! O solemn thought,
Another sacred day is gone;
Each moment with a message fraught
Up to the heavenly court has flown,
And there has made report
Of thoughts indulg'd, and actions done.

OBITUARY.

Mr. Pomeroy Barns.

August 31st, 1818, Died at sea, on his passage from Liverpool to New-York, Mr. POMEROY BARNES, son of Mr. Eli Barnes of this place, in the 20th year of his age. This amiable young man was killed without a moments warning, by the pressure of the boom of the vessel, against some timbers. For some time before his death, he appeared to have a pre-sentiment that he should never see home, and although on his return, when the feelings would be most apt to be elated, he was uncommonly serious and thoughtful, and exemplary in his conduct. By this Providence, his youthful companions are admonished of the uncertainty of life, and his parents and friends are taught to look for consolation in the unerring counsels of Him in whose hands are the issues of life, and the hearts of all men.

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